THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"*And how be it my church save it be called in my name? For if a church be called in Moses' name then it be Moses' church; or if it be called in the name of a man then it be the church of a man; but if it be called in my name then it is my church, if it so be that they are built upon my gospel.*" BOOK OF MORMON, 3 NEPHI 27: 8.

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STEADFAST TESTIMONY OF THE THREE WITNESSES*

ELDER CHARLES H. HART

OF THE FIRST COUNCIL OF SEVENTY AND PRESIDENT OF THE CANADIAN MISSION

AS ANNOUNCED in this conference, I have been called to preside over the Canadian Mission. The call came to me at the close of a busy day on February 3rd, and on February 14th I was on my journey to that historic field, opened nearly ninety-five years ago by Joseph Young, the father of our late and beloved Seymour B. Young. I thought it was an appropriate thing to have a Seventy called to that field, opened by the man who was the first Seventy and the first President of Seventy in this dispensation. He was accompanied by Phineas H. Young, Elial Strong and Eleazer Miller. In six weeks' time they had raised up a branch of the Church at Ernesttown, Ontario.

The Reverend Harry Emerson Fosdick, who has been referred to in this conference, has just issued a book bearing the date August, 1926, called *Adventurous Religion*. By that he means the same spirit and zeal and adventurous living that characterized the introduction of the Gospel in the days of the Saviour. He characterizes the incidents connected with Paul's ministry as "the most influential upruish of spiritual power in human history", and says that "Christianity began in a great adventure", and that "the life to which Jesus summoned men required insight and bravery to undertake, and fortitude to continue."

*Address delivered at the sixth session of the Ninety-seventh Annual Conference held in the Tabernacle, Salt Lake City, Utah, April 6th, 1927.

If the Reverend Fosdick would know of "adventurous religion" in this age, he need only consult the history of the Canadian Mission.

EARLY LABOURS IN CANADA

Elder Brigham Young made his way to Canada in December, 1832, wading through deep snow and crossing the lake when the ice was so thin that it bent under the weight of him and his companion; the two could not walk together, and the water above the ice wet their shoes. He and his brother, Joseph Young, raised up a branch in West Loughborough, baptizing forty-five souls. Elder Brigham Young, in July, 1833, returned to Kirtland, Ohio, accompanied by some twenty or thirty new converts. This was followed by the labours of Elder Orson Pratt. In fact, Elder Pratt thought he was the first in this dispensation to preach the Gospel in Canada. He was followed by Elder Parley P. Pratt, in 1836, and what wonderful fruits these men had in the ministry! John Taylor was providentially found in the city of Toronto, and afterwards, as you know, he became President of the Church. I am a little ahead of my story, chronologically. I should record the fact that Presidents Joseph Smith and Sidney Rigdon preached in this historic field. Old Father Nickerson and his wife, of Mount Pleasant, Ontario, drove to Kirtland and brought the Prophet Joseph and Sidney Rigdon to Mount Pleasant. There is a graphic account of this visit, written by Lydia Knight, whose maiden name was Lydia Bailey, in her *History*, on pages fourteen to twenty-three. Lawyers abbreviate by using exhibits. May we refer to these pages as an exhibit to be read as an example of "adventurous religion?"

CANADIAN CONVERTS

Someone has suggested that Canada is really entitled to much credit in opening up the British Mission, because four of the converts in Canada accompanied Elders Heber C. Kimball, Willard Richards and Orson Hyde to the British Mission. One of those persons was Joseph Fielding, the brother of Mary and Merey Fielding.

From this early work we can get some insight into what the Lord meant, no doubt, in telling Joseph Smith to "be not weary in well-doing", that "out of small things proceedeth that which is great", that souls are precious in the sight of God, and if it be that one spends all his days in bringing "save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father!" Mary Fielding now stands at the head of a posterity numbering several hundred, representing, as it were, a great cone of righteous humanity with the apex pointing to Mary Fielding Smith, the wife of the Patriarch, and with a base ever widening as the years come and go.

I had a glorious experience in this Mission, in "swinging

around the circuit", touching the great cities of Hamilton, London, Toronto, headquarters of the Mission; Ottawa, where the Dominion Parliament was in session; the great city of Montreal; Halifax, in Nova Scotia; the old city of St. John, New Brunswick; and the cities of Bangor and Portland, Maine, and back again to headquarters.

AN ERROR

While at Toronto a friend, entertaining us at dinner, with evident pride, showed me a copy of the new *Catholic Encyclopedia*. He himself had studied for the Catholic ministry, but was connected with a Protestant church. He explained to me that this edition of the *Catholic Encyclopedia* had been sponsored by the Knights of Columbus. He called my attention to an article under the heading of "Mormons." Hastily glancing through it, I was agreeably surprised at the fair treatment of the subject throughout, with the exception of two or three sentences. One sentence is very closely connected with the important event of the erection and dedication the other day of a monument to the Three Witnesses to the Book of Mormon. In the edition of the *Encyclopedia* mentioned there is a statement that the Three Witnesses, whom we honour now by a beautiful monument upon these grounds, had denied their testimony. I did not take a copy of the exact words of the later edition, but the earlier edition, the one copyrighted in 1911, uses this language:

In renouncing Mormonism subsequently, Cowdery, Whitmer and Harris, the three principal witnesses, declared this testimony false.

I am sure that the Knights of Columbus, if responsible for this error, will be pleased to correct it when their attention is called to it, because the statement is contrary to the facts. My father, James H. Hart, interviewed David Whitmer in 1883. The interview was reduced to the form of verse, afterwards read and approved by David Whitmer. It was published in the October 1883 number of the *Contributor*, volume five, pages nine and ten, to which I again make a reference for the sake of brevity.

DAVID WHITMER'S TESTIMONY

David Whitmer said:

> My written statement I have ne'er denied;
> I saw the angel, and I heard his voice
> And wondrous things that make my heart rejoice.

After giving an account of the visitation to him of the angel, he said:

> If this be not the truth, there is no truth,
> And I have been mistaken from my youth;
> If I'm mistaken, you may know from thence,
> That there's no God, no law, no life, no sense.

I know there is a God—I've heard His voice,
And in His power and truth do still rejoice;
Though fools may ridicule and laugh to-day,
They shall know the truth of what I say.

I've suffered persecution at the hands
Of hireling preachers and their Christian bands;
I've braved their hatred, and have them withstood,
While they thirsted for the youthful Prophet's blood.

They came, four hundred strong, with visage bold,
And said: "Deny this story you have told,
And, by our sacred honour, we'll engage
To save you from the mob's infuriate rage."

A mighty power came on me, and I spake
In words that made the guilty mobbers quake;
And trembling seized the surging crowd, and fear;
But left unharmed, I felt that God was near.

Had he been disposed to deny his testimony, a good time would have been when the mob came.

THE TESTIMONY OF OLIVER COWDERY

I would also like to refer to an affidavit of a court room testimony of Oliver Cowdery, dictated by Charles M. Nielsen, formerly a city judge of this city. Again, I shall refer to this as an exhibit to be read by you later when the same may be published. It happened in a Michigan court when Oliver Cowdery was prosecuting a murder case. The attorney for the defense said in a very sarcastic manner:

"I hope, Mr. Cowdery, that when you are going to reply to my argument to the jury that you will tell us something about the angel who came down in his nightclothes while you and Joe Smith were digging golden plates out of the Cumorah Hill, by which you have deluded so many thousands of our countrymen by deceiving them in regard to the coming forth of a certain book called the Book of Mormon."

The narrative continues:

Finally Oliver Cowdery's turn came to reply. I shall never forget how his face looked, no matter how long I shall live. He was as calm as a summer morning. There was no anger in his face or in his words. In addressing the court and the jury he said:

"Oh, I do wish that I could escape replying to the challenge of my brother attorney representing the defendant in this case, but I cannot. I dare not. The angel that appeared to us was not a dream. It was not in the night time. It was in the day time while the sun was shining brightly on a clear beautiful day. We were praying in turn as we were kneeling on the ground, and while in the attitude of prayer a brilliant light surrounded us, the glory of which I cannot describe. It even surpassed the brilliancy of the sun. A beautiful personage stood before us, about two feet from the ground, and he told us that his name was Moroni, and he declared to us that the Book of Mormon had been translated by the gift

and power of God, and he commanded us to bear witness of the fact, and he said: 'If you ever deny what you have seen and heard here from me to-day, there is no forgiveness for you in this life nor in the life to come.'"

There are other interesting matters contained in this affidavit that you may read at your leisure; also, another affidavit is now being prepared at my suggestion by Elder William H. Homer, who interviewed Martin Harris in the Kirtland Temple and heard his dying declaration, and that is the point that I am coming to—the force of a dying declaration.

THE FORCE OF A DYING STATEMENT

As President Joseph Quinney, Jr., and I passed through the town of Bellville, Ontario, there was on trial before Judge Logie a murder case in which the prosecuting attorney presented an ante-mortem statement, a dying declaration, by one Charles St. Charles, a court bailiff who had been shot down. The principal testimony for the Crown was a dying declaration of Mr. St. Charles. The jury, after hearing the evidence and being instructed by the court as to the weight that should be attached to a dying declaration, brought in a verdict of not guilty, and then a very unusual thing occurred. The Judge evidently thought that the jury had disregarded the instructions of the court or the argument of counsel for the Crown as to the weight of a dying declaration, and rebuked the jury by telling the defendant that he might as easily have been convicted as acquitted upon the testimony taken, and that the court was not satisfied with the verdict and would report the case further. The English Press in its conservative way criticized the Judge for his invasion of the rights of the jury; but it indicated the weight he thought was attached very properly to a dying declaration under British law, a rule so strong in the law that judges in the States follow this rule, notwithstanding the Sixth Amendment to the Constitution of the United States, which guarantees to every man the right to be confronted by the witnesses against him. The force of a dying statement was understood in the time of Shakespeare, as indicated in his play of *King John*, when Melun, on his death-bed, gives evidence of the contemplated treachery of Louis, the French Dauphin. When not believed Melun exclaims:

> Have I not hideous death before my view,
> Retaining but a quantity of life,
> Which bleeds away even as a form of wax
> Resolveth from his figure 'gainst the fire?
> What in the world should make me now deceive,
> Since I must lose the use of all deceit?
> Why should I then be false,
> Since it is true that I must die here,
> And live hence by truth?

The underlying strength of a dying declaration is given by

jurists of the Supreme Court of one of our American States as follows:

When dissolution is approaching and the dying man has lost all hope of life, and the shadows of the grave are gathering in around him and his mind is impressed with the full sense of his condition, the solemnity of the season and hour gives to his statement a sanctity of truth more impressive and potential than the formalities of an oath.

DYING DECLARATION OF THE THREE WITNESSES

I might say that the testimony of each of these three men had the weight of a dying declaration, as you may plainly know from the documents outstanding on that question. David Whitmer, in a dying declaration, as well as those other men, reaffirmed the truth of those statements; so that it is not true that they denied the testimony that is attributed to them in the Book of Mormon, and which is now perpetuated, not only in the hearts of the people, but in bronze upon this monument. I rejoice that our brethren were led to erect a monument to that very important fact in the history of the Church.

While at Toronto I had an opportunity of going forward with a little commission that President Joseph F. Smith laid upon me some time before his death, of following up a discovery in that neighbourhood—the discovery of what is called a stone cist, somewhat like the one in which the sacred plates were found by Joseph Smith. The following is from *Records of the Past*, the March and April number, 1909, pages seventy-five and seventy-six:

Discovery of stone cist in Ontario: On the farm of T. M. Edmundson, near Streetsville, in Peal County, about 22 miles west of Toronto, in the fall of 1906. It had slabs of stone for sides and ends, a clay floor and no cap stones, but these may have been removed in cultivation years ago, without discovering the side slabs which were on level with the ground, 7 feet × 1 ft. × 4¼ feet deep. Stone cists have been found in Tennessee, Illinois, at points on the Delaware River and in Northern New Mexico.

I found some people by that name but have not yet found Mr. T. M. Edmundson, but I hope to do so.

WORK OF MISSIONARIES

We had a joyful time in meeting with the seventy-five fine young brethren and sisters who are missionaries in that field. I did not put in my application then, as there were some points connected with a mission presidency that I was not versed in to begin with, but I would like to put in my application now for at least one stake president in each one of the eight Districts, so that they may be inclined to follow the example of President Chipman of Alpine Stake in having a score of their stake workers join them, and then we will be fairly well equipped. We would also

like to have a powerful broadcasting station somewhere within the radius of our mission field, and also moving picture equipment. It is really a slow process to hunt for men in the Mission, where you have to persuade them to come to meetings and then have so few of them there. We have good meetings throughout, but small attendance.

I rejoice in this labour, my brethren and sisters. These young men and young women are going forward with zeal in this work of an "adventurous religion." If time permitted we might tell of examples from the experiences formerly and to-day in this Mission, matching those in the ministry in the days of Paul. The Canadian missionaries have all pledged their loyalty and support in this cause. They are going forward in response to the commission given, as recorded in the first section of the Doctrine and Covenants:

Hearken, O ye people of my church, saith the voice of him who dwells on high, and whose eyes are upon all men; yea, verily I say: Hearken ye people from afar; and ye that are upon the islands of the sea, listen together.

For verily the voice of the Lord is unto all men, and there is none to escape; and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated. . . .

And the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days.

And they shall go forth and none shall stay them.

THE TRUE AND LIVING CHURCH

And in that same section is a dignified presentation of the view of the Lord in reference to this Church, and it may well be read in contrast with the indictment published in the *Atlantic Monthly* for March, 1927, and referred to in the *Literary Digest* heretofore mentioned in this conference. Read that scathing indictment, which probably cannot be maintained upon all counts in connection with the dignified statement of the Lord through the Prophet Joseph, in section one, verse thirty, upon which we can, and do, and must stand:

And also those to whom these commandments were given, might have power to lay the foundation of this church, and to bring it forth out of obscurity and out of darkness, the only true and living church upon the face of the whole earth, with which I, the Lord, am well pleased, speaking unto the Church collectively and not individually.

This is a distinction which should always be observed upon our part and the part of others.

Now if I may conclude in the language of that same section:

For behold, and lo, the Lord is God, and the Spirit beareth record, and the record is true, and the truth abideth forever and ever.

This is my testimony, in the name of Jesus Christ. Amen.

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, SEPTEMBER 1, 1927

EDITORIAL

LET GOD BE TRUE

FOR WHAT if some did not believe? shall their unbelief make the faith of God without effect? God forbid: yea, let God be true, but every man a liar.—Romans 3: 3, 4.

So wrote Paul the Apostle to the saints in Rome, many of whom, notwithstanding they had received testimony of the truth and had been baptized into the Church of Christ, were yet relatively weak in the faith. The errors of tradition and false precept, in which they had been born and bred, had not been wholly expunged from their minds; and evil powers were assiduously at work to drag them back into the quagmire of mixed Judaism and paganism, which constituted the prevalent religion of that age.

If the saints had verily come to know that the Gospel of Christ was true—and only by such knowledge and by acts of obedience in accordance therewith were they made members of the Church and "called to be saints"—then why should they be disturbed and shaken by discrepancies between the word of God and the precepts of men?

The scripture quoted above is a masterly summary of argument, demonstration and conclusion respecting the duty of all to whom the convincing assurance of the truth has come. Knowing, as those Romans knew, that Jesus was the Christ and that the Gospel they had embraced was His Gospel, should they waver and doubt and be blown about like a reed by every cross-wind of false doctrine? Admonition, counsel and rebuke are judiciously blended in the Apostle's words, which by amplification and paraphrase mean this:

Why concern yourselves with minor points of apparent inconsistency when you know what the truth is? What if men have taught and are teaching otherwise, have you not the sure word of God for your guide? Yes, Moses commanded circumcision, but that was a part of the law now done away in Christ, who is greater than Moses. True it is, and deplorably so, that rabbis and doctors, philosophers and scholars affirm and argue that the plain and simple teachings of the Christ can be interpreted only by the learned, and are to be modified and softened, being generally figurative, not literal. You may not be able to cope with such scholarly sophists—but why try? Leave them to

themselves, and stand by what you know to be the truth. Yea, remember that God is true, though His words prove every man to be a liar.

The sinister attempts of the evil one to becloud the souls of men with man-made but devil-inspired doctrines, and so to shut out the light of eternal truth, have lost none of their stealth and cunning with the passage of centuries. Man cannot live, in the sense of advancement toward salvation and exaltation, on the bread of human baking alone—"but by every word that proceedeth out of the mouth of God."

That sure word hath declared that to attain salvation certain conditions must be complied with; and among these are: First, faith in Jesus Christ as the Son of the Eternal Father and the Saviour of the fallen race of mankind; second, repentance of sin with resolute endeavour to make amends therefor so far as possible and to turn from sin to righteousness; third, water baptism after the mode prescribed by divine decree, to be administered to the repentant believer by one who holds authority from Jesus Christ; fourth, the greater baptism of the Spirit, to be received through the laying on of hands by those invested with the Holy Priesthood.

Cling we to the word of God, though every system, church or sect devised by men be thereby shown in all its hideous falsity. Let God be true though every theologian, scholar and preacher of the precepts of men be proved a liar! Thus spake the risen Lord:

> And whoso believeth in me, and is baptized, the same shall be saved; and they are they who shall inherit the kingdom of God. And whoso believeth not in me, and is not baptized, shall be damned—Book of Mormon, 3 Nephi 11 : 33, 34. See also Mark 16 : 16.

Who is the truth-speaker—the Lord Jesus Christ or the man who denies that baptism authoritatively administered is essential to salvation?

Ponder the affrighting thought that by preaching any other Gospel than that which Christ taught, or by proclaiming other means of salvation than those divinely prescribed, men go as far as their feeble powers permit to prove that God Himself is a liar!

Speaking of those who deny the necessity of repentance and baptism and who solace themselves with the delusion of other ways, the Prophet Alma pertinently asks whether such can possibly be admitted to the kingdom of God, and answers his own question in this wise:

> I say unto you, Nay; except ye make our Creator a liar from the beginning, or suppose that he is a liar from the beginning, ye cannot suppose that such can have place in the kingdom of heaven; but they shall be cast out for they are the children of the kingdom of the devil.—Book of Mormon, Alma 5: 25.

Every doctrine, system, creed or church that is founded on

error and based on falsehood is of the devil, the father of all such, and must surely fall; but the truth shall endure.

What I the Lord have spoken, I have spoken, and I excuse not myself; and though the heavens and the earth pass away, my word shall not pass away, but shall all be fulfilled, whether by mine own voice or by the voice of my servants, it is the same—Doctrine and Covenants 1:38.

J. E. T.

BIRTHDAY OF COUNCIL OF SEVENTY MEMBER

Elder Joseph W. McMurrin, a member of the First Council of the Seventies and President of the California Mission, was born in Tooele, Utah, September 5th, 1858, and now completes the sixty-ninth year of his life. He was first called upon a colonizing mission to Arizona, at the age of seventeen, and since then much of his life has been devoted to active missionary work. He filled two missions in Great Britain, serving more than six years; and he also spent two and one half years as first counselor to the President of the European Mission.

Elder McMurrin was ordained a Seventy in April, 1884, and was set apart as one of the First Council of the Seventies, January 21st, 1898, under the hands of President Anthon H. Lund, at Liverpool, England. The California Mission has had a period of marked progress under his direction.—RICHARD L. EVANS.

THE STANDARD WORKS

THE ACCEPTANCE of a Book of Mormon by the Town Council and Library Committee for use in the Public Library of Salisbury has recently been the subject of widespread Press comment. The writings have been generally fair, many of them referring to "broadminded Salisbury", and making other impartial observations; but it is obvious that many of the writers have an erroneous conception of the status of the Book of Mormon with respect to the other standard works of the Church. This is shown by the fact that the Book of Mormon is repeatedly referred to as the "Mormon Bible."

Those books accepted as the standard works of the Church of Jesus Christ of Latter-day Saints are four, namely: The Bible, the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price. These are authoritative.

The Bible used by this Church is the King James' Translation, commonly referred to as the Authorized Version, generally accepted by the Protestant churches of the world, and any statement to the effect that the Bible is supplanted by the Book of Mormon in the Church of Jesus Christ of Latter-day Saints is based on a gross error.

The Book of Mormon is a sacred record of certain righteous people, remnants of the House of Israel, who at different times were guided by the Lord to the American Continent from the Eastern Hemisphere, and who subsequently became a mighty and highly civilized race, but finally dwindled in unbelief and became degraded. The American Indians of the present day are their descendants. A brief record is also included of the Jaredites, a people earlier led west from the Tower of Babel, who later became extinct. The inspired writing was translated by the Prophet Joseph Smith through the power of God, from plates of gold, the title page of which the Prophet rendered thus:

Wherefore, it is an abridgment of the record of the people of Nephi, and also of the Lamanites—Written to the Lamanites, who are a remnant of the house of Israel; and also to Jew and Gentile—Written by way of commandment, and also by the spirit of prophecy and of revelation—Written and sealed up, and hid up unto the Lord, that they might not be destroyed—To come forth by the gift and power of God unto the interpretation thereof—Sealed by the hand of Moroni, and hid up unto the Lord, to come forth in due time by way of the Gentile—The interpretation thereof by the gift of God.

An abridgment taken from the Book of Ether also, which is a record of the people of Jared, who were scattered at the time the Lord confounded the language of the people, when they were building a tower to get to heaven—Which is to show unto the remnant of the House of Israel what great things the Lord hath done for their fathers; and that they may know the covenants of the Lord, that they are not cast off forever—And also to the convincing of the Jew and Gentile that Jesus is the Christ, the Eternal God, manifesting himself unto all nations—And now, if there are faults they are the mistakes of men; wherefore, condemn not the things of God, that ye may be found spotless at the judgment-seat of Christ.

The Book of Mormon in no instance contradicts the doctrines set forth either within its own covers or in the Bible. On the contrary, each of these two scriptural records corroborates and strengthens the testimony of the other. The last chapter of the western record promises sure knowledge of its truthfulness to all who will read it with a sincere heart and real intent, asking God that they may know, and having faith in Christ. Its genuineness is attested by eleven witnesses, three of whom, Martin Harris, David Whitmer and Oliver Cowdery, were shown the gold plates by an angel of God who bore witness to them of the divine authenticity of the book. Although each of these three later became estranged from the Church, two only returning, they verified their testimonies throughout their lives.

The Doctrine and Covenants, as at present constituted, contains revelations given to the Prophet Joseph Smith, between September 21st, 1823, and July 12th, 1843, for the organization and guidance of the Church, and for the building up of the kingdom

of God in these latter days; and some additions by his successors in the Presidency of the Church are also included. These revelations were compiled into book form by divine commandment.

The Pearl of Great Price contains a selection of revelations, narrations, and translations of Joseph Smith, dealing with varied subjects.

In short, as is stated in the Articles of Faith of the Church of Jesus Christ of Latter-day Saints:

We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.

We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the kingdom of God.

In other words, in line with both the letter and the spirit of all scripture, and contrary to the teachings of the churches of men, in the language of the Prophet Amos recorded in the Bible we declare to all the world:

Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets.

R. L. E.

FROM THE NORTHLAND

MEMBERS of the Church in Oslo and Drammen, Norway, will long remember the goodness of the Lord in enabling President James E. Talmage to visit with them in Norway from August 19th to 23rd, inclusive.

At a Priesthood meeting held on the evening of August 20th, President Talmage appealed to the brethren to miss no opportunity of presenting the Gospel to their unenlightened fellow-workmen and associates so that these will not rise on the day of judgment and say: You knew that the Gospel was restored; you knew the great joy and peace it was giving to you; why did you not make it known to me? I might have been a little obstinate or I might have shown a little ridicule, but you should have overlooked that and persisted in my hearing your message. Now I am deprived of those blessings that you have obtained, and we can no longer associate together.

There was a large attendance at the Sunday School on August 21st, at which President Talmage spoke. He urged parents to be most considerate of the children that the Lord has placed in their care. He said that we did not know but what the spirits of those children were older than those of their parents, and that with proper training they might become mighty in Israel. He admonished parents to live so that every word and act would be worthy of emulation.

There was an attendance of three hundred and ninety-seven at

the evening session. The Oslo choir rendered sacred selections in a manner that inspired all who listened. The sweet, peaceful influence of the Spirit of God filled the hall as those assembled received the words of truth that were there spoken. The only unfortunate thing was the President's inability to speak the Norwegian language, but this was overcome by the interpreting of Elder James Erickson. President Talmage fervently said: "Repent, repent, for the second coming of Christ is at hand."

Soon after the President's arrival we called upon the Editor of *Morgenposten* and were most cordially received by him. The next issue of the paper contained a very favourable announcement of the services to be held on Sunday, August 21st. We also called upon the Editor of *Aftenposten*, who also received us kindly and announced our Sunday meetings. The following is a translation of the article that appeared in *Morgenposten* on the morning of August 22nd:

THE LATTER-DAY SAINTS (Mormons) held Sunday School and officers' meeting yesterday in their hall at Osterhaugsgaden No. 27. A public meeting was also held during the evening where one of the Twelve Apostles, Dr. James E. Talmage, was present. James Erickson, President of Oslo Branch, was in charge.

The newly appointed President of the Norwegian Mission, Lorenzo W. Anderson, spoke of the lack of faith among mankind, and of the division in the religious world, and bore a strong testimony to the divine mission of Joseph Smith.

The principal speaker was Dr. Talmage on the subject "The Last Days." He stated that these are the last days, the days immediately preceding the second coming of Christ, which is near at hand. In these last days, he said, direct revelation from the heavens to man has been renewed, and the Lord is again speaking to His earthly children by the mouth of latter-day prophets. This work was inaugurated in the year 1820, when the Eternal Father and His Son Jesus Christ revealed themselves to the young man Joseph Smith in the State of New York, U.S.A. Ten years later the Church of Jesus Christ of Latter-day Saints was organized under divine guidance. By visitation of heavenly messengers the Holy Priesthood was restored to earth, and to-day baptism and other ordinances essential to salvation are being administered on earth with all the power and authority of olden times. The message of "Mormonism" to the world is one of peace and good-will, and also one of warning against the calamities that have been foretold by the Lord and His prophets and apostles. Many disasters have come, and others will come upon mankind unless they repent and obey the commands of God, and comply with the ordinances of the Gospel of Jesus Christ. The Doctor made a fervent appeal to the people to observe the signs of the times, which are sure and certain, and to live good, clean lives, and prepare for the consummation of the ages.

Monday, August 22nd, we went to Drammen, and there called upon the Editor of *Drammen Tidende*, who also received us courteously. A meeting was held there in the evening. The hall

was well filled, and those present enjoyed a spiritual feast. The Editor was present, and *Tidende* of August 23rd contained an accurate account of what had been said. Elder Thulin, President of Drammen Branch, presided and translated for President Talmage.

LORENZO W. ANDERSON, President Norwegian Mission

THE DIVINITY OF JESUS OF NAZARETH*

His Death

JESUS, now a prisoner, was taken in the night from Gethsemane and brought before the High Priests and other Jewish rulers. Contrary to Jewish law, which prescribed with exactness the times and conditions of legal procedures, Jesus was immediately placed on trial. It is evident that the rulers had predetermined His death. See Matt. 26: 57 to 27: 54; Mark 14: 53 to 15: 39; Luke 22: 54 to 23: 49; and John 18: 13 to 19: 28.

It was during this night of infamy that Peter yielded to weakness inspired by fear, and actually denied that he knew the prisoner, Jesus. Earlier in the evening Jesus had told Peter that he would act in this way. As subsequent events proved, Peter's repentance was sincere, and after years of earnest ministry he was brought to death, probably by crucifixion, because of his testimony concerning the Christ.

At this time the Jews were not wholly an independent people; they were subject to the Roman power. Any decision of the Jewish authorities involving the death penalty had to be approved by the Roman governor before it could be carried into effect. Therefore the Jewish officials brought Christ before Pontius Pilate, who was the chief of the Roman officials in Judea. He listened to the accusations brought against Jesus, and declared that he found no guilt in Him. Then Jesus was haled before Herod Antipas, the tetrarch of Galilee and Perea, who happened to be in Jerusalem at this time. Herod with his officers and soldiers made sport of the Lord's suffering; and through it all Jesus remained silent. As he found no cause for condemnation Herod sent Jesus back to Pilate again to induce the Jews to release the prisoner, whom he considered innocent; but the rulers and the rabble cried out in the madness of their anger: "Let him be crucified." Pilate called for water and washed his hands before the multitude as an act disclaiming responsibility, and proclaimed to the people: "I am innocent of the blood of this just person: see ye to it." And to this the blood-thirsty Jews

*This article is for use in the course of study of the Relief Societies on the second meeting night in September.

shouted back in words of self-condemnation, which later proved to be indeed a curse upon them: "His blood be on us and on our children."

With gross inconsistency, Pilate, though having declared his conviction of the prisoner's innocence, ordered Him to be scourged, or whipped with loaded thongs, and turned Him over to the soldiers. At last Pilate gave the approval saying: "Take ye him, and crucify him", adding however with angry emphasis: "I find no fault in him."

Jesus was led away to be crucified, bearing His cross according to the cruel custom of the time. Crucifixion was a most painful mode of death. The Jewish method of execution was death by stoning; but though Christ had been condemned at the instigation of the Jewish rulers, He was actually executed by the Romans, and crucifixion was their method. Outside the city of Jerusalem, at a place called Calvary, Jesus was nailed to the cross; and during this agonizing experience He prayed: "Father, forgive them; for they know not what they do."

For three hours He hung upon the cross between two condemned criminals, each of whom deserved his fate under the terms of the law; and one of these being penitent, and having faith in Jesus as the Christ, received from the Lord the consoling promise that on that very day they would be together in paradise.

When Jesus realized that He had completed the work in mortality to which He had been appointed, He exclaimed in triumph and supreme relief: "It is finished." Also: "Father, into thy hands I commend my spirit." Then He voluntarily submitted to death, or, as the scriptures word it, He "gave up the ghost."

Thus the great consummation on the cross had been wrought, even as the prophets of old, and particularly as Jesus Himself, had predicted. No man had power to take His life from Him, but now His hour had come, and His death was a voluntary surrender. Jesus of Nazareth was dead.

SUMMARY

1. Under the provision of Jewish law Jesus was illegally arrested and tried. In what important respects was the law violated?
2. From the Jewish courts He was taken before Pilate. For what reason? Give the principal circumstances attending Christ's arraignments before Pilate and Herod respectively.
3. Jesus was condemned to death by Roman authority. How then are the Jewish rulers to be held responsible?
4. Peter weakened, notwithstanding his assurance that he was ready to die for his Master's sake. Give the details. How was Christ's power of foreknowledge demonstrated in this?
5. Crucifixion was a horrible mode of death and was considered ignominious. Explain.
6. Christ's death was a voluntary surrender. Give scriptural proofs.

FROM THE MISSION FIELD

Release and Departure: Elder Mark M. Argyle, who has laboured in the London District, has been honourably released and sailed for his home in America aboard the *Leviathan* from Southampton on August 30th.

Doings in the Districts: *Bristol*—One person was baptized by Local Elder Henry E. Neal in the River Avon, Bristol, on Sunday, August 21st; and confirmed by Traveling Elder James H. Cantwell.

Hull—The Grimsby Branch Sunday School held its annual outing on Monday, August 15th, at Grainsby Park, where a picnic and competitions were enjoyed by a large number.

Branch Conferences: Of the Coventry Branch, Birmingham District, on August 7th. At the morning session "The Establishment of the Lord's House in the Tops of the Mountains" was treated by members of the Sunday School. Sister Muriel Hunter rendered a sacred solo. Topics of faith were discussed during the evening services by local brethren and Traveling Elders Kenneth H. Smith and Alva L. Ritchie.

Of the York Branch, Hull District, on Sunday, August 21st. District President Richard D. Hooper and Elders Veronus M. Jensen, Rulon D. Barnes, DeLamar Holt and Elbert C. Kirkham were in attendance. "Obedience" was the theme of the Sunday School session, and was carried out by the speakers during the entire day. Sister Edith Lund rendered a vocal selection at each session.

A SACRED burden is this life ye bear;
Look on it; lift it; bear it solemnly;
Stand up and walk beneath it steadfastly;
Fail not for sorrow; falter not for sin;
But onward, upward, till the goal ye win.

KEMBLE

CONTENTS

Steadfast Testimony of the Three Witnesses 545
Editorials: Let God be True ... 552
Birthday of Council of Seventy Member... ... 554
The Standard Works ... 554
From the Northland 556
The Divinity of Jesus of Nazareth 558
From the Mission Field 560

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LIVERPOOL

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